

Taira: An Okinawan Village 491

were justified. Both children were slightly retarded, and people believed that this fact added even more proof.

An illegitimate child is loved by everybody and treated like any legitimate child. The bastard's name is listed in the registry under his mother's and his illegitimacy noted. Since World War II the distinguishing red ink mark is no longer used in recording these children. Unless the mother marries the child's real father, the offspring has no legal rights of inheritance. If she marries another man, the child may receive affectionate treatment from the stepfather, but he remains legally her son. Socially such a child does not suffer any form of ostracism, but adults make references to his status within his earshot. One such girl proudly said that people had told her that she was half-Japanese.

Legally a man cannot have more than one wife, but there are cases of multiple marriage even in Taira. It takes a substantial income for such an arrangement, since a second wife is given a separate place to live. A younger "wife" is usually taken if there is no male heir born by the legal wife or if the marriage remains childless altogether. A man, formerly a resident of the village, took a young concubine late in life after his sons were killed during the war. She bore him a son, apparently with the consent of the first wife, since there was amicable interaction between the two although they lived separately. The husband registers such children as his legal offspring.

Two modes of divorce are possible. A couple may agree to separate and call a family council of parents and relatives on both sides. The township office is then notified and separation acknowledged. Once children have been born, such divorces are not too frequent; at least there were few cases of divorced women with children in Taira. A husband may initiate a divorce by telling his wife of his desire to separate. Extra-marital relationships of the wife would be sufficient cause, as would be sterility, which is interpreted as her fault. In Taira a settlement within the family is the more frequent mode of divorce although relatively rare. One official estimated that the rate of divorce for the whole township is two per year. Among the 59 marriages we found listings for five subsequent divorces. During fieldwork, many debates about modernizing divorce laws were held among members of the Women's Association, which advocated the abolition of the unilateral emphasis that gave husbands all the rights and wives almost none. Only a crime committed by a man would be sufficient cause under existing law to permit the wife to initiate a divorce.

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isolation of the farm village gradually decreased under a national system of education, but the process did not end with schooling. Upon graduating, the youth, male and female, were enrolled in a national young people's association. Later the young men were drafted for service in the national army, and following discharge the veteran was enlisted in a local reserve association which met frequently for military and social purposes. When a man married, established a separate house, and began farming, membership in the farmer's association was automatically conferred. His wife upon marriage transferred from the young women's association to the women's association. There were, in fact, a variety of national organizations covering the various phases and roles of the individual's life; membership was never a matter of choice, but a thing automatically conferred. A stress on patriotism was a strong concomitant in all of these. Membership gave to the individual a sense of participating in a national society extending far beyond the limits of his small village.

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It should be stressed that most Okinawans regard the Japanese as providers of modern, enlightened government. The Japanese administration abolished the old class divisions and freed the peasant from his serf-like status. Taxes on arable land were substantially reduced, and the villager for the first time was given some voice in government above the village level. Modern law courts were introduced and justice was administered impartially, not on a class basis as was formerly done.

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Inadvertently, perhaps, official Japanese policy did much to destroy the self-sufficiency of the farm village. Prior to the land reform, sugar production did not exceed local needs, but government encouragement and subsidy so increased production that by the time of World War II it exceeded consumption by 900%. This resulted in a food shortage which necessitated heavy importations of basic cereals to compensate.

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Japanese manufactured goods also contributed to the decline in self-sufficiency. Factory-made cloth gradually displaced home-woven fabrics, and accordingly cotton and fiber banana were no longer raised. The tools, utensils, and machines of the factory slowly replaced the simpler devices used in the village.

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Abolition of the system of communal land tenure contributed to a weakening of the family and particularly of the large extended kin group. The introduction of private property and Japanese laws of inheritance served to create a landless element which often emigrated from Okinawa in search of land or jobs elsewhere. Where formerly the kin group had clustered in certain localities, they now became dispersed over great areas, making continued interaction difficult and often impossible.

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Sixty-six years of Japanese rule resulted in a fairly successful amalgamation of Okinawa into the Japanese state; though the Okinawan language and culture were not destroyed, they were severely altered.

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Impact of World War II and the American Occupation

The war destroyed virtually all of rural and urban Okinawa, and resulted in the death of twenty percent of the population.

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in Far Eastern affairs study the history, structure, and functioning of both GRI and USCAR with the objective of investigating the allegations, which we heard from both Okinawans and Americans, that a) GRI is too removed from the rural villages to be concerned with them or aware of their problems; b) GRI is essentially a puppet of USCAR and therefore not to be respected or relied upon by the Okinawan people; c) USCAR has become an unwieldy bureaucratic structure more interested in self-perpetuation than in furthering U.S. policy. 000

Our own observations lead us to believe that there is some truth in each of these charges. The study of Kitazato revealed that GRI's Central Land Office in Naha, despite its apparent vast quantities of data, did not actually know of the extensive land changes which had taken place several years earlier and of the resultant division of the village into three separate settlements. But to determine where channels of communication had broken down would have required just such a separate politically-oriented study as that which we now recommend.

Going to the upper end of the political chain, we have the distinct impression that a study of USCAR would reveal a strong tendency toward "empire-building" on the part of some men who had no particular qualifications to begin with, but who have been allowed by time and circumstance to rise in the structure to the point where they are driven by their own insecurity to justify their positions by usurping numerous powers and functions that should be left to the Okinawans. This tendency can only result in inefficiency, duplication of function, and the basis for the second charge given above, that GRI is USCAR's puppet. These results are not only financially burdensome but damaging to U. S. prestige.

Besides the general recommendation that the present political organization of Okinawa be studied, we make the following specific recommendations:

1) Reevaluation of the legal code. The present legal code consists of a combination of U. S. Military Government ordinances, USCAR directives, etc., and legislation passed by the GRI legislature. We heard complaints from local officials to the effect that much of the law in operation was pre-war Japanese law and that Okinawa had not benefitted from the new and more democratic Japanese constitution. Sometimes the charge becomes specifically, "USCAR is preventing the democratization of Okinawa". The study recommended above should discover whether the fault lies with USCAR or with the GRI legislature and what might be done about it. [77]
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2) Selection and rotation of USCAR personnel. Where there are Americans whose duties are to advise other nations in the solution of various political, social, and economic problems and to represent the American people in doing so, these men ought to have both the special knowledge required for the first function and the appreciation of what life is like in the United States for the second. Men who have no particular knowledge of the area or of the specific problems that need solving and who have not lived in the United States for any length of time since before World War II are hardly competent to perform these functions. It is highly desirable that USCAR personnel be selected